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ART. I.—*On the Language of the so-called Kāfirs of the Indian Caucasus.*—BY THE REV. ERNEST TRUMPP, D.Phil., *Missionary of the Church Missionary Society.*

For the subject of the following Essay, I am indebted to the kindness of Colonel Herbert Edwardes, C.B., late Commissioner of Peshāwar. When I was stationed at Peshāwar (1859), I heard that Major Lumsden, at Mardān (in the country of the Yusufzies), was trying to collect a corps of Kāfirs, and that he had already succeeded in getting three men of this remarkable race. I lost, therefore, no time in soliciting Colonel Edwardes to beg Major Lumsden to send these Kāfirs to Peshāwar for a few days, in order that I might have an opportunity to examine them personally. Colonel Edwardes kindly responded to my request, and, in a few days after, I had the pleasure to see the representatives of a race, which has excited so much curiosity in travellers and Oriental scholars.

Elphinstone and Burnes have furnished us with notices on the Kāfirs, but neither of them had conversed with Kāfirs personally. It is true, Sir A. Burnes states that he had seen a Kāfir boy, of about ten years of age, at Kābul, who had not long been a captive. He has also given a list of Kāfir words, and a few sentences; but, on nearer investigation and comparison, I have found that the words dictated to Sir A. Burnes as *Kāfir words*, are not Kāfir words at all, but belong to one

of the numerous dialects which are spoken in the valleys of the Kūhistān of Kābul.

It would have been impossible for me to have any communication with such strangers, of whose language I was utterly ignorant, had it not been for Muhammad Rasūl, a Kūhistānī of Panjcore, who had brought them down from their mountain fastnesses, and accompanied them to Peshāwar. Some of the Kūhistānīs of Panjcore and Kooner, who have themselves been Kāfirs in no remote time, and are still reproachfully called *nīmche Musalmān*, or half-Musalmān, keep on some intercourse with their former brethren, their language being akin to that of the Kāfirs proper. (A short list of Kūhistānī words will be given in the Appendix, for the sake of comparison.)

This Muhammad Rasūl, who spoke Pushtō and a little Persian, served me as interpreter in my first intercourse with the Kāfirs; but knowing from experience (*malis edoctus*) how little reliance can be placed on such interpretations, I did my utmost to be able to ask them some few simple questions myself, in which I soon succeeded.

I was able to keep these three Kāfirs only for a few days at Peshāwar. The heat was already considerable (end of March), and seemed to incommode them in no small degree: they expressed every day their horror of the heat of the plains; and, in order not to discourage them or to weary them too much, I kept them daily only from three to four hours in my room, treating them with sweetmeats at intervals, to soothe their impatience. Had it been possible for me to keep these men for a longer space of time, I should have been able to go deeper into the details of their Grammar; but, as it is, I can give only some general outlines of the grammatical structure of their language, which, scanty and incomplete as they are, will not be without their use, I trust, for future investigations. The few days, or rather hours, they tarried with me, I employed to get out of them as many grammatical forms as possible. This was rather a hard task with men who had no idea of the reasons for which I was asking them such curious questions. I could effect this object only by means of

very easy and plain sentences, in which I knew some case or tense of a verb must needs appear. The result of these sentences I afterwards collected, and based this grammatical sketch upon them. They often broke out into a hearty laugh when I asked them to repeat this or that word or sentence, or when I repeated it myself, to assure myself of the right pronunciation, which seemed to delight them greatly.

It may not be out of place here to add a few words on the look and general aspect of these Kāfirs. It has been so often stated by travellers, that I myself was led thereby to expect that the Kāfirs had more or less a European look or features. However, I was utterly disappointed in this: they had no blue eyes, nor light hair, like the Saxon race, nor a white skin either; they were in all respects like the natives of the upper provinces of India, of a swarthy colour, dark hair and dark eyes; only their faces were more reddish, which may be easily accounted for by their liberal use of wine; for when Colonel Edwardes asked them what they wished to eat and to drink, they answered, "A mashak of wine every day!" It may fairly be stated that their features betray at once their Hindū origin, and, if dressed like Hindūs, they would not be distinguished from their countrymen of the plains.

About their dress I can say but very little; they had already undergone a metamorphosis when I saw them, and were dressed in white calico, like other natives, only their boots were of Kāfir make. They were not different, so far as I am able to judge, from that rough sort of boots worn by the Khyberies and other hill tribes in their neighbourhood.

I have set down the names of the three Kāfirs whom I had thus an opportunity to examine. They are, Gāra (Hindī गारा), Laulā (Hindī लाला), and Būru (perhaps Hindī बुड़ा). They seemed not much to differ in age—they were between twenty-five and thirty-five, certainly not older than thirty-five.

I was very desirous to know by what name they called their own country, for Kāfiristān is a mere Muhammadan appellation, signifying "the country of infidels," which, in their eyes, might be any country except their own. The name they

gave me for their country was *Wāmasthān*, a word, as I found, known to the *Kūhistānīs* too, who designate it by what is called in Persian *Kūhistān*, or the *highlands*. The derivation of this word is rather doubtful. It seems, though, that *Wāmasthān* was the ancient name of the whole country, especially the highland or mountainous district, which is now known by the name of the *territory of Kābul*, including Balkh. Different places are mentioned under the name of *Bām*: Balkh itself bears the surname of *Bāmī*, or situated in *Bāmastān* or *Wāmasthān*. The name of the famous *Bāmiān*, with its enormous idols, seems to be derived from the same source. In Burnes's map, attached to his "Journey to Bokhara," a village in *Kāfiristān* is set down with the name of *Vāma*, which seems to be the word in question. There is a Zend word, *bāma* (Sansk. *भाम*), *light, splendour*; and *Wāmasthān* may therefore signify *the country of light*. These regions were formerly the seat of Buddhism, as the great ruins and inscriptions still show, and such an appellation might therefore not be improbable, though I give it with great doubt.

I have taken great pains to fix the orthography of *Kāfir* words as carefully as possible, and pronounced the words myself repeatedly whenever I was doubtful as to their spelling. The system I have followed, to spell *Kāfir* words, is that of Professor Lepsius (Standard Alphabet, second edition—in the press). I have drawn up the *Kāfir* alphabet on the basis of the words which I was able to collect: it cannot, therefore, claim to be complete, as letters may occur in words which I have not been able to set down.

A few remarks will suffice to explain the differences of this orthography from the now frequently-employed system of Sir W. Jones. We speak here of the Roman system in reference to *Sanskrit* and its cognate dialects.

As regards the *vowels*, the system is identical with that of Sir W. Jones, the vowels having the power of *one sound* respectively, as used in Italian or German. The ordinary prosodial mark of length *ā* is employed, instead of the acute accent *á*, which would thus be precluded from its proper use.

For the Kāfirī, and also for the Pushtō, another vowel sound is added, namely *ṛ*. This *ṛ* is well to be distinguished from *a* (or *ā*, when it may be found necessary to mark it with the sign of shortness): it is a short, indistinct vowel, approaching the English *u* in *but*, or the German *ü*. This sound is not given in Raverty's Pushtō Grammar (1st ed.), though well known in Pushtō, and even marked out by the natives themselves.

The so-called Anuswāra is not expressed by *n*, but by the sign ~ put above the so-nasalized vowel. This is quite in accordance with Sanskrit usage and the nature of the nasalized vowels. The nasality rests in the *vowel* itself, not in the addition of any *n* or *m*. This is perfectly borne out by Prākṛit usage, and the way in which the modern Indian tongues (of Sanskrit origin) employ the Anuswāra, where it is frequently used, to *prevent hiatus*—well to be distinguished from the use of Anuswāra for the nasal of any class or *varga*,—for when it is thus indiscriminately used we substitute *ṇ* (ॢ), or *ṅ* (ॣ), *ṇ* (।), &c.

In the *Consonantal System*, the discrepancies will be the following:—

1. In the *Guttural Class*, the guttural *n* (ॢ) is expressed by *ṇ*, and not by *ng*, or any other compound,—the rule upon which this system is based being to express *single sounds* by *single bases*.

The *aspirates* of all *vargas* are expressed by the addition of *h* to the respective unaspirated consonant, as they cannot be considered *simple* sounds, even in *Sanskrit*, which is clearly shown by the way in which *aspirated* consonants are doubled in Sanskrit; as, च्छ *ēch*, ब्भ *bh*, &c., and not छ्छ, भ्भ, which must be the case if the aspirated letter be considered a *simple* sound.

2. The greatest deviation will be found in the *Palatal Class*:—

The English bases, *ch* for the simple च, and *chh* for च्छ, are withdrawn, as offending against the very principles of this system. For च and ज्ञ, the English bases *c* and *j* respectively have been retained; but, for the sake of pointing out their

new functions, and preventing mistakes (in the case of *j* especially, as regards German or French, &c. pronunciation), they have been marked *č*, *ǰ*, *čh*, *ǰh*, respectively. The palatal *ṣ* has been marked likewise *š*, as it is now commonly pronounced *sh* in India. There can be no doubt that the present pronunciation of *च* and *ज* as English *ch* and *j* cannot be the original one; for as they are now pronounced, they are *compound* sounds, and ought correctly to be written *tsh*, *dzh*, or, in the Standard Alphabet, *tʃ*, *dʒ*, &c., but, for the sake of easy transcription, and grammatical and lexicographical purposes, it was deemed fit to express these (originally simple) sounds by simple bases.

The *varga* of the *Palatal Class* will therefore run thus:—

च	छ	ज	झ	श	ष	य
<i>č</i>	<i>čh</i>	<i>ǰ</i>	<i>ǰh</i>	<i>š</i>	<i>ś</i>	<i>y</i>

The original pronunciation of these letters has undergone a change in the course of time.

The *Cerebral Class* is identical with Sir W. Jones's system—

<i>ṭ</i>	<i>ṭh</i>	<i>ḍ</i>	<i>ḍh</i>	<i>ṇ</i>	<i>ṙ</i>
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The *Dental* and *Labial Classes* are likewise the same, and offer no difficulty.

KĀFIR ALPHABET.

VOWELS.

<i>a</i>	<i>ā</i>	<i>i</i>	<i>ī</i>	<i>ai</i>	<i>ē</i>	<i>u</i>	<i>ū</i>	<i>au</i>	<i>ō</i>
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Nasalized Vowels (with Anuswāra):—

<i>ã</i>	<i>ā̃</i>	<i>ĩ</i>	<i>ī̃</i>	<i>ũ</i>	<i>ū̃</i>	&c. &c.
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CONSONANT SYSTEM.

1. Gutturals . . *k* — *g* — *ṇ* — *h*
2. Palatals . . $\left\{ \begin{array}{l} \textit{č} \quad \textit{čh} \quad \textit{ǰ} \\ \textit{ts} \end{array} \right.$ — — *y* — *tš*
3. Cerebrals . . *ṭ* *ṭh* *ḍ* — *ṇ* *ṙ* *ṣ*
4. Dentals . . . *t* — *d* — *n* *r* *l* *s* *ś* *z*
5. Labials . . . *p* — *b* — *m* *w*

In reference to the vowels, it must be remarked that *a* is pronounced very quickly, so that it approaches almost to a short *ī*, or the German *ü*. I had first mistaken it for a short *ī*, but I soon found that it was a peculiarly swift *a*, or, in fact, an indistinct vowel between short *ā* and short *ī*. This vowel differs somewhat from the short, indistinct vowel inherent to a Sanskrit consonant, and which is more or less akin to the English *u* in *but*. The sound of the Kāfir *a* can only be compared to the peculiar indistinct sound in Pushtō; as, *أَوْدَه سَرِي* (masc.) and *أَوْدَه شَحَه* (fem.), which can only be learned by hearing.

In regard to the *consonants*, it must surprise us at the first survey that many of the *aspirates* are missing. In all the words I have been able to collect I could only discern a few aspirates, and I have therefore no doubt that there are only a few existent in their language. This would be quite a prominent feature in the Kāfir tongue, and would bring it into closer connexion with the *Iranian* and *Pushtō*, which have already discarded the *aspirates* preserved in the vulgar dialects of India.

Another peculiarity observable in the Kāfir alphabet is the sound *ts*. The letter *č* (Sansk. च) has been softened down to *ts* in many words, as in *mīts*, "a man" (Sindhī, माचु). In other words, *ts* seems to have softened down from the Sanskrit compound च *kṣ*, which may also be said of *z*; as, *zū*, "milk," from the Sanskrit क्षीरं. The letter *w* is not pronounced like the English *w*, but stands in the midst between *v* and *w*, and has quite the sound of the German *w*.

The Kāfir tongue being a *pure Prākṛit dialect* (as will easily be seen from what follows), separated from its sister dialects since the irruption of the Muhammadan power, in the tenth century of our era, is of the greatest importance to Indian philology, as we have a very imperfect knowledge of the common dialects then in use in India. We may fairly infer that the dialect of the Kāfirs has been preserved to us

pure, or very little altered in the course of time, as the Kāfirs were quite cut off from all connexion with the other Indians, and hemmed in on all sides by impassable mountains, which enabled the fugitive race to defend their independence against all assaults on the part of the savage Pushtō tribes who were settling down in their ancient seats.

I.—OF DECLENSION.

It seems that the Nominative, singular and plural, is no longer distinguished by any termination; it ends either in a *vowel*, as, *daī*, "father," *blā*, "brother;" or in a *consonant*, as, *sūs*, "sister," *māts*, "man." The plural is identical with the Nominative singular in all the examples which I have been able to gather. The *Cases* are expressed by means of *Postpositions*, as in Hindī. The Dative singular seems to be marked by a Case termination in *ē*. The *Instrumentalis* singular is identical with the Nominative singular, and not expressed by *ने* as in Hindī. The same is the case also in Sindhī and Pushtō, where the *Instrumentalis* differs from the Nominative singular only by a vowel change, which is discarded in the Kāfir tongue. The plural has a regular *Genitive* in *iā*, and a Dative and *Instrumentalis* in *ē*, which seems also to be allotted to the Accusative plural, as the examples will show. Much of what is said here in regard to the Cases must of course remain doubtful, on account of the scanty materials at my disposal; however, I trust that the grand features exhibited will be found correct.

PARADIGMA.

SINGULAR.

Nom.	<i>māts</i> ,	a man.
Gen.	<i>māts-wā</i> ,	of a man (belonging to).
Dat.	<i>māts-ē</i> ,	to a man.
Instrum.	<i>māts</i> ,	by a man.
Acc.	<i>māts</i> ,	a man.
Loc. &c.	<i>māts dā</i> ,	in a man, &c

PLURAL.

Nom.	<i>māts,</i>	men.
Gen.	<i>māts-iā,</i>	of men.
Dat.	<i>māts-ē,</i>	to men.
Instrum.	<i>māts-ē,</i>	by men.
Acc.	<i>(māts) māts-ē,</i>	men.
Loc.	<i>māts-ē dā,</i>	in men, &c.

This paradigm will be corroborated by the sentences which I asked, in order to elicit the Cases—

This is the Sāhib's house.	<i>Yak āma Sāhib-wā sē.</i>
This horse is of Gārah.	<i>Yak gūru Gārah-wā sē.</i>
I give this thing to the Sāhib.	<i>Ei yak dānoaṭ Sāhib-ē blīm.</i>
I see this man.	<i>Ei yak māts kāsīm.</i>
Gārah is in this house.	<i>Gārah tiko āma dā sē.</i>
Gārah is in this village.	<i>Gārah tiko glām dā sē.</i>
By the Sāhib it was said.	<i>Sāhib baḷa.</i>

Sentences containing the Plural.

Those men are good.	<i>Sigē māts maṣṭa sīm.</i>
Those women are good.	<i>Sigē istri maṣṭa sīm.</i>
The house of those men.	<i>Āma sigē māts-iā.</i>
This dog is of those men.	<i>Yak kūṛi sigē māts-iā sē.</i>
I give this dog to those men.	<i>Yak kūṛi sigē māts-ē blīm.</i>
I see these men.	<i>Ei yakē māts-ē kāsīm.</i>

In other sentences which I asked, I noticed a deviation from the paradigm as given above, in respect to the *Genitive Case*—

What is the name of thy father?	<i>Tua daī nām kā sē.</i>
What is the name of thy mother?	<i>Tua ārau nām kā sē.</i>
This is the house of my brother.	<i>Yak āma imu blā sē.</i>
The hair of thy head is black.	<i>Tua ṣū dṛñ ṣikista sē.</i>
Come to the house of the Sāhib.	<i>Sāhib āma dā ei.</i>
I go to my father's house.	<i>Ei diā āma dā dīm.</i>

I am bewildered at this deviation, if it be any, and if it is not to be explained in some other way. However, I thought it

best to set down these examples, that persons who may get any further chance of conversing with Kāfirs may keep this point in view. The postposition *wā* is apparently the Sanskrit adjective termination *वान्*, and is used as *का* in Hindī, which is properly an *Adjective termination*, as it has been already remarked by Lassen, in his “*Inst. Linguae Prācriticæ*.”

II.—OF ADJECTIVES.

I have been able to collect only a few Adjectives; but so much is clear, that the terminations of Adjectives do not change according to the gender of Substantives. To elicit this, I asked them the following sentences—

This man is good.	<i>yak māts maiṣṭa sè.</i>
This woman is good.	<i>yak istri maiṣṭa sè.</i>
These men are good.	<i>yakē māts maiṣṭa sin.</i>
Those women are good.	<i>siḡē istri maiṣṭa sin.</i>

List of a few Adjectives.

great, <i>auli</i> .	much, <i>mqla</i> .
little, <i>abclik</i> .	right, <i>ṭhik</i> .

Note.—I have not been able to come to any conclusion in regard to the *gender* of *Nouns*. I doubt greatly if any gender be distinguished, as I have not been able to find out any trace of it. So much is clear, that Adjectives are not subject to any change, either in regard to *gender* or *case*: the Kāfir tongue seems to agree in this respect quite with the *Iranian*. In all the Prākrit dialects of India, the Adjectives always agree with the Substantives in gender and case: the Kāfirī seems to incline in this, as in many other respects, more to the *Iranian* than to the Prākrit of India.

III. — OF PRONOUNS.

1. PERSONAL PRONOUNS.

Ei, I.

	SINGULAR.		PLURAL.
Nom.	<i>Ei</i> , I.		<i>ima</i> , we.
Gen.	<i>ima</i> , of me.		<i>īma</i> , of us.
Dat.	unknown.		unknown.
Instrum.	<i>yū</i> , by me.		<i>ima</i> , by us.
Loc.	<i>yū dā</i> , in me, &c.		<i>ima dā</i> , in us.

Tū, Thou.

Nom.	<i>tū</i> , thou.	<i>vī</i> , you.
Gen.	<i>tua</i> , of thee.	<i>yā</i> , of you.
Dat.	unknown.	unknown.
Instrum.	<i>tū</i> , by thee.	<i>vī</i> , by you.
Loc.	<i>tū dā</i> , in thee, &c.	<i>vī dā</i> , in you, &c.

Siga, He, that.

Nom.	<i>siga</i> , he, that.	<i>sigē</i> , they.
Gen.	<i>siga</i> , of him.	<i>sigā</i> , of them.
Dat.	unknown.	unknown.
Instrum.	<i>siga</i> , by him.	<i>sigē</i> , by them.
Loc.	<i>siga dā</i> , in him, &c.	<i>sigē dā</i> , in them, &c.

The Kāfir Pronouns deviate already very considerably from the old Prākṛit forms and the present vulgar dialects of India. The Pronoun of the *first* person has been shortened from अहं, whereas, on the contrary, in the later dialects it has been lengthened, as in the Sindhī *āh* or *ā*, I.

The Pronoun of the *second* person, *tū*, is shortened from the Prākṛit तूम्, and lengthened again in *Panjabī*, *Sindhī*, *Gujarātī*, and *Marāṭhī*.

The Pronoun of the *third* person, *siga*, is peculiar, and we look in vain for a corresponding form among its sister dialects :

the nearest form seems to be the Pushtō ^{ˆˆ}ﺗﻪ, "that." I conjecture that *sigā*, like the Pushtō ^{ˆˆ}ﺗﻪ, is derived from the Prākṛit सो (instead of एसो—see Powell's Varar. p. 22), with the Adjective termination क, the *ō* of सो being shortened into *ī*, on account of the affixed Adjective termination.

The *first* person plural, *īma*, "we," is derived from the Prākṛit अम्मि, Sindhī and Panjābī अमी, Hindī हम्.

The *second* person plural, *vī*, is shortened from the Prākṛit वो, Sindhī वहे.

The *third* person plural, *sigē*, is the plural form of *śiga*.

The Pronouns of the Kāfir tongue seem thus to be quite independent of the old Prākṛit, and to follow their own way.

2. POSSESSIVE PRONOUNS.

SINGULAR.	PLURAL.
<i>īma</i> , mine.	<i>īmua</i> , ours.
<i>tua</i> , thine.	<i>yā</i> , yours.
<i>sigā</i> , his.	<i>sigā</i> , theirs.

The Possessive Pronouns are the Genitives of the Personal Pronouns, as in Sanskrit, Prākṛit, and the modern tongues of India.

Ima is derived from the Prākṛit मम or मह.

Tua, from the Prākṛit तुह.

Sigā, see above. Compare also the Hindī उस्का.

īmua seems to be derived from the Prākṛit form of अम्हो, a form which is doubted by Lassen in his Prākṛit. Gram. p. 331.

Yā is quite peculiar, and no corresponding form is to be found in Prākṛit. Compare the Sindhī आई, and the Greek ἡμεῖς.

Sigā is the Genitive plural of *sigā*.

The few sentences which follow were asked, to ascertain the Possessive Pronouns—

My house, <i>īma āma</i> .	Our house, <i>īmua āma</i> .
Thy house, <i>tua āma</i> .	Your house, <i>yā āma</i> .
His house, <i>sigā āma</i> .	Their house, <i>sigā āma</i> .

Compare also the examples given under the head of *Declension*.

As in Persian, Pushtō, and Sindhī, the Kāfirs can suffix the Possessive Pronouns to the Nouns; as, *naugar-sin*, "his servant;" *tu mālavēse*, "dost thou understand it?" *uṣṭim*, "my lip." I have not been able to get all the suffixed (Possessive) Pronouns. However, to conclude from the Sindhī, or Jat Gālī, the language of the great Jat race, which spreads from the sea as high up as Peshāwar, and which bears in many respects a close affinity to the Kāfir tongue, I should say that the suffixed Pronoun of the second person will be *ē*, the first pers. plur. *ā*, the second pers. plur. *wa*, and the third pers. plur. *in*. I mention this merely for the attention of future inquirers.

3. DEMONSTRATIVE PRONOUNS.

Yak, This.

SINGULAR.		PLURAL.
Nom.	<i>yak</i> , this.	<i>yakē</i> , these.
Gen.	} unknown.	<i>yakiā</i> , of these.
Dat.		unknown.
Instr.		<i>yakē</i> , by these.

Other Cases unknown.

Siga, That.

Nom.	<i>siga</i> , that.	<i>sigē</i> , those.
Gen.	<i>siga</i> , of that.	<i>sigā</i> , of those.
Dat.	unknown.	unknown.
Instr.	<i>siga</i> , by that.	<i>sigē</i> , by those.
Loc.	<i>siga dā</i> , in that.	<i>sigē dā</i> , in those, &c.

I have met also with the Demonstrative Pronoun *tikō*, in some of the sentences which I asked. I suspect that this is some form allied to the Pushtō *ټی*, "this." However, I must refrain from pronouncing any opinion upon it.

Gārah is in that house, *Gārah tiko āma dā sē*.

Gārah is in that village, *Gārah tiko glām dā sē*.

4. RELATIVE PRONOUNS.

I am sorry that I have not succeeded in laying hold of any form of the Relative Pronoun.

5. INTERROGATIVE PRONOUNS.

I have been able to collect only the two following forms of the same:—*kā*, “what?” Hindī क्या, Sindhī ڪٿي; as, *kā bqlēs*, “what dost thou say?” *Ts̄n*, “how many?” Compare the Pushtō ڇو *tsō*, “some,” “any,” and the Persian چند *ts̄m* *māts sin*, “how many men are there?”

IV.—NUMERALS.

I have only been able to collect the *Cardinal* Numbers, the *Ordinals* have escaped my notice.

CARDINAL NUMBERS.

One,	<i>āch.</i>	Twenty-one,	<i>višāch.</i>
Two,	<i>dū.</i>	Twenty-two,	<i>višādū.</i>
Three,	<i>trē.</i>	Twenty-three,	<i>višātrē.</i>
Four,	<i>tsadā.</i>	Twenty-four,	<i>višātsadā.</i>
Five,	<i>punts.</i>	Twenty-five,	<i>višāpunts.</i>
Six,	<i>šu.</i>	Twenty-six,	<i>višāšū.</i>
Seven,	<i>sūt.</i>	Twenty-seven,	<i>višāsūt.</i>
Eight,	<i>ušt,</i>	Twenty-eight,	<i>višā-ušt.</i>
Nine,	<i>nū.</i>	Twenty-nine,	<i>višānū.</i>
Ten,	<i>dōs.</i>	Thirty,	<i>višā-dōs.</i>
Eleven,	<i>junis.</i>	Forty,	<i>dū-iši.</i>
Twelve,	<i>būis.</i>	Fifty,	<i>dū-išā-dōs.</i>
Thirteen,	<i>trīis.</i>	Sixty,	<i>trē-viši.</i>
Fourteen,	<i>tsōdis.</i>	Seventy,	<i>trē-viši-dōs.</i>
Fifteen,	<i>pātsis.</i>	Eighty,	<i>tsādā-viši.</i>
Sixteen,	<i>sūris.</i>	Ninety,	<i>tsadā-viši-dōs.</i>
Seventeen,	<i>satāis.</i>	One hundred,	<i>punč.</i>
Eighteen,	<i>āstais.</i>	Two hundred,	<i>dūšji.</i>
Nineteen,	<i>usū.</i>	Three hundred,	<i>patšijī.</i>
Twenty,	<i>vīši.</i>	Four hundred,	<i>viši-vīši.</i>

I was very desirous to ask the Numerals all through, but they declared that the Kāfirs only counted up to four hundred (very likely they themselves had not learned more), and I was thus compelled to desist.

The Kāfir Numerals are very interesting, as they differ in essential points from the Numerals used in the different Prākṛit dialects of India. Some of them are quite peculiar; as, *āch*, "one;" *jūnīs*, "eleven;" *usū*, "nineteen;" *punč*, "a hundred," and the compound numbers of *dušjī*, &c.

The numbers are formed regularly from *one* to *twenty*, *vīši* (Sansk. वींशति, Sindhī चोह); from *twenty* to *thirty* the units are postposed, as in English; above *twenty*, the *tens* are formed by *addition* and *multiplication*; as, *vīši-dōs*, "twenty (and) ten," =thirty; *dū-īši* (=dū-vīši), "two times twenty,"=forty; *dū-īšā-dōs*, "two times twenty (and) ten,"=fifty; *trē-vīši*, "three times twenty,"=sixty; *trē-vīši-dōs*, "three times twenty (and) ten,"=seventy; *tsadā-vīši*, "four times twenty,"=eighty; *tsadā-vīši-dōs*, "four times twenty (and) ten,"=ninety.

Punč, "one hundred," is quite peculiar. I suppose that this is likewise a compound of *punts-īši*, contracted into *punč*, "five times twenty;" for there is no such word as *punč* to be found, neither in Sanskrit, Prākṛit, nor any other cognate dialect.

In the same manner, I suppose, *dušjī*, "two hundred," is formed: it must be contracted from *dōs-īši*, "ten times twenty." Likewise *patsiśjī*, "five hundred," from *patsis-īši*, "fifteen times twenty;" *vīši-vīši*, "four hundred," or "twenty times twenty," seems to prove this conjecture.

It is remarkable that *twenty* is the numeral with which the multiplication is effected. This circumstance reminds us most forcibly of a similar case in *French*, where the number *eighty* is likewise represented by a multiplication with *twenty*—*quatre-vingt*, or four times twenty. M. Elphinstone's remark on the Kāfir Numerals is thus borne out by facts.

V.—OF VERBS.

1. SUBSTANTIVE VERB.

I am.

Present Tense.

PERSON.	SINGULAR.		PLURAL.
1.	<i>Ei sūm,</i>	I am.	<i>Ima sūniś,</i> We are.
2.	<i>Tū sis,</i>	Thou art.	<i>Wī sik,</i> You are.
3.	<i>Siga sē,</i>	He is.	<i>Sigē sin,</i> They are.

Imperfect.

1.	<i>Ei sū,</i>	I was.	<i>Ima sūniś,</i> We were.
2.	<i>Tū sūs,</i>	Thou wast.	<i>Wī sūs,</i> You were.
3.	<i>Siga sē,</i>	He was.	<i>Sigē sin,</i> They were.

Future.

1.	<i>Ei śālam,</i>	I shall be.	<i>Ima śālamīś,</i> We shall be.
2.	<i>Tū śāles,</i>	Thou wilt be.	<i>Wī śāles,</i> You will be.
3.	<i>Siga śālese,</i>	He will be.	<i>Sigē śālan,</i> They will be.

Imperative.

Tū śāles, Be thou. *Wī śēles,* Be ye.

Note.—I have not been able to hit on the *Infinitive* of this Verb.

The conjugation of this Verb is peculiarly interesting. It deviates from all other forms in all the present Prākṛit tongues of India, and seems to have struck out for itself quite a peculiar course. The forms exhibited above remind us most forcibly of the *Latin* Substantive Verb, whereas they differ widely from the ancient Prākṛit forms. We can easily distinguish the terminations of the Verb—

PERSON.	PRESENT SINGULAR.	PRESENT PLURAL.
1.	— <i>m.</i>	— <i>mīś.</i>
2.	— <i>s.</i>	— <i>k.</i>
3.	— <i>ē.</i>	— <i>n.</i>

The termination of the 2d pers. plur. is peculiar to itself, and is not met with, as far as I know, in any of the Prākṛit dialects.

The terminations of the *Imperfect* differ from those of the Present; but, as I have not been able to ascertain if a regular *Imperfect* is to be met with in other Verbs, I must leave it as I found it. In the *Present*, the *ā* of the Sanskrit form अस्मि has been thrown off, and स्मि has been lengthened into *sīm* or *sūm*, like as in Latin. In the *Imperfect*, the Sanskrit form आसि has been altered to सि, and the *ā* been changed into *ū*—a change which is also observable in other examples—and the Anuswāra has been dropped, so that we have *sū*.

The terminations of the *Future* are—

PERS.	SINGULAR.	PLURAL.
1.	—lām.	—lamīṣ.
2.	—les.	—les.
3.	—lese.	—lan.

The 2d pers. sing. and plur. are not distinguished here, except by the Personal Pronoun; but in the *Compound Future* we always find *lik* for the 2d pers. plur., as will be seen hereafter.

2. INTRANSITIVE VERB.

Infinitive, *Āna*, To come.

Present Tense.

PERS.	SINGULAR.		PLURAL.
1. <i>Ēi am</i> ,	I come.	<i>Ima ālamiṣ</i> ,	We come.
2. <i>Tu ei</i> ,	Thou comest.	<i>Wi ālik</i> ,	You come.
3. <i>Siga āē</i> ,	He comes.	<i>Sigē ālan</i> ,	They come.

Preterite.

1. <i>Ēi āgā sim</i> ,	I am come.	<i>Ima āgā simiṣ</i> ,	We are come.
2. <i>Tu āgā sis</i> ,	Thou art come.	<i>Wi āgā lik</i> ,	You are come.
3. <i>Siga āgā sē</i> ,	He is come.	<i>Sigē āgā sīn</i> ,	They are come.

Compound Future.

PERS.	SINGULAR.	
1. <i>Ēi-koi ālam</i> ,	I shall come.	
2. <i>Tu-koi-ālas</i> ,	Thou wilt come.	
3. <i>Siga koi-ālase</i> ,	He will come.	

Compound Future.

PERS.	PLURAL.
1. <i>Ima koi-ālamīš,</i>	We shall come.
2. <i>Wī koi-ālik,</i>	You will come.
3. <i>Sigē koi-ālan,</i>	They will come.

Imperative.

SINGULAR.	PLURAL.
<i>Ei,</i> Come thou.	<i>Ālik,</i> Come ye.

This Verb is apparently irregular in the Present tense. The 1st pers. sing. is certainly the root *ā*, "come," with the termination *m*. In the 2d pers. sing. we should expect, instead of *tu ei*, rather *tu eis*. In the 3d pers. sing. a *nasal* has been interposed for euphony's sake, *āe* instead of *ā-e*.

The *Plural* looks rather suspicious, and more like a *Future* than a *Present* tense. However, I have set it down here as I got it out of the Kāfirs, and beg to turn the attention of future inquirers to this point.

The *Preterite* is apparently a compound of *āgā* (Hindī चागिआ), "come," and the Present tense of the Substantive Verb, "I am." We find here *sīm* instead of *sūm*, which may be easily explained, *sūm* having been changed into *sīm* on account of the preceding long vowels *ā*.

The *Future Compound* is very curious, and I do not know what explanation to offer. The *koi* is prefixed as an unchangeable particle, like *ə* in Pushtō.

3. TRANSITIVE VERB.

To do (Infinitive unknown).

Present Tense.

PERS.	SINGULAR.	PLURAL.
1. <i>Ei kalam,</i>	I do.	<i>Ima kalamīš,</i> We do.
2. <i>Tu kālēs,</i>	Thou dost.	<i>Wī kālīk,</i> You do.
3. <i>Siga kāle,</i>	He does.	<i>Sigē kālan,</i> They do.

Preterite

(properly *Passive Voice*, as in all Prākṛit dialects and in Pushtō).

PERS.	SINGULAR.
1. <i>Yū krě,</i>	By me has been done.
2. <i>Tu krě,</i>	By thee has been done.
3. <i>Siga krě,</i>	By him has been done.
PERS.	PLURAL.
1. <i>Ima krě,</i>	By us has been done.
2. <i>Wī krě,</i>	By you has been done.
3. <i>Sigē krě,</i>	By them has been done.

Compound Future.

PERS.	SINGULAR.	PLURAL.
1. <i>Ei koi-kālam,</i>	I shall do.	<i>Ima koi-kālamīṣ,</i> We shall do.
2. <i>Tu koi-kāles,</i>	Thou wilt do.	<i>Wī koi-kālik,</i> You will do.
3. <i>Siga koi-kālese,</i>	He will do.	<i>Sigē koi-kālan,</i> They will do.

Imperative.

Kū, Do thou.

Kūk Do ye.

In the Present tense *l* has been substituted instead of *r* in *kālam*, a change which frequently occurs in Sindhī too. The root कृ is common to all Prākṛit dialects, and also in the Pushtō, where the Present tense, 1st person, is كرم ڀڙ *za kṛam*.

The Present and Future tenses are *identical*, with the exception of the 3d pers. sing. Present, which is *kāle*, and the 3d pers. sing. Future, *kālese*. The Future is distinguished from the Present by the Particle *koi*, in like manner as the Pushtō Future is distinguished from the Present by اڳ, as, Present tense, كرم ڀڙ *za kṛam*; Future, كرم اڳ ڀڙ *wā ba kṛam*, "I shall do."

The Prākṛit, and all the dialects derived from it, have no *Preterite Active Voice*, but this tense must always be expressed in *Transitive Verbs* by the *Passive Voice*. *Krě* is therefore the Participle Past Passive, and resembles closely the Pushtō Participle Past Passive كړي *kṛai*.

For the sake of analogy with the other Participles Past Passive which end in *a* (which is, as remarked above, nearly pronounced *ĩ*, or like the German *ü*), I felt strongly inclined to write it *kr̥a*, but the *ẽ* sound appeared to me too decisive to write it otherwise.

6. ANOTHER TRANSITIVE VERB.

To say (Infinitive unknown).

Present Tense.

PERS.	SINGULAR.	PLURAL.
1. <i>Eĩ b̥álim</i> ,	I say.	<i>Ima b̥álimiṣ̥</i> , We say.
2. <i>Tu b̥álẽs</i> ,	Thou sayest.	<i>Wĩ b̥álik</i> , You say.
3. <i>Siga b̥ále</i> ,	He says.	<i>Sigẽ b̥álin</i> , They say.

Preterite (Passive Voice).

PERS.	SINGULAR.
1. <i>Yũ b̥álq</i> ,	By me has been said.
2. <i>Tu b̥álq</i> ,	By thee has been said.
3. <i>Siga b̥álq</i> ,	By him has been said.
PERS.	PLURAL.
1. <i>Ima b̥álq</i> ,	By us has been said.
2. <i>Wĩ b̥álq</i> ,	By you has been said.
3. <i>Sigẽ b̥álq</i> ,	By them has been said.

Future.

PERS.	SINGULAR.	PLURAL.
1. <i>Eĩ b̥álálam</i> ,	I shall say.	<i>Ima b̥álálamiṣ̥</i> , We shall say.
2. <i>Tu b̥áláles</i> ,	Thou wilt say:	<i>Wĩ b̥áláles</i> , You will say.
3. <i>Siga b̥álálese</i> ,	He will say.	<i>Sigẽ b̥álálan</i> , They will say.

Imperative.

B̥ále, Say thou. *B̥álik*, Say you.

A few Sentences, containing some forms of Verbs, which were frequently interchanged between me and the Kāfirs—

<i>Ei mālāwim.</i>	I understand.
<i>Tu mālāwēse ?</i>	Dost thou understand it?
<i>Yū pūrūza.</i>	It has been comprehended by me.
<i>Nīsi.</i>	Sit (<i>Imperative</i>).
<i>Ei nīšim.</i>	I sit.
<i>Tua wērī maišta sē.</i>	Thy word is good.
<i>Ei na mālāwim.</i>	I do not understand.
<i>Timu bākase.</i>	Look here.
<i>Kā bālēs.</i>	What dost thou say?
<i>Yū dā bāle.</i>	Speak to (towards) me.
<i>Yēnu tāp sē.</i>	It is warm to-day.
<i>Tu kā bāla.</i>	What didst thou say?

VI.—*A few Adverbs and Conjunctions.*

<i>tēmu</i> , here.	<i>o</i> , and.
<i>kūne</i> , from whence.	<i>tā</i> , now, then ; Hindī <i>तु</i> ,
<i>dā</i> , in, to.	Sindhī <i>तु</i> .
<i>nā</i> , not.	

We will now give a little story which I asked the Kāfirs to pronounce, to their infinite delight—

Āch mātš o naugarsin āch āma dā pāmanik sīn. Sāhib lāwā dā bāla : Bāwe pašta bākase nālī āe nāe. Lāwā bāla : Nālī āe. Sāhib bāla : Tu tā pāmanik sūs, tu kā mūlātā ? Lāwā bāla : Yū dā bīsās āgā siya, bīsās wā prišti trībala siya, yū dūs kūšū ārā, yū mūlātā, nālī āe.

TRANSLATION.

One man and his servant were sleeping in a house. The Sāhib said to the servant: "Go forth, see (if) rain come or come not." The servant said: "Rain comes." The Sāhib said: "Now thou wert sleeping,—what is known by thee?"

The servant said: "To me a cat was come; the cat's back wet was, by me the hand (was rubbed on it), by me it was known rain comes."

ANALYSIS.

Āch, "one," Sansk. एक; *māts*, "a man," Sindhī माचु; *o nau-garsin*, "and his servant." *Naugar* is a Persian word, which they picked up during their stay in the plains, as well as the word *Sāhib* صاحب, by which a European is now denoted in India, or a lord. *Āma*, "house," origin unknown; *pāmānik*, "sleeping" (it is perhaps corrupted from the Sanskrit स्वप्न); *lāvā*, "a slave-boy" (compare the Hindī लोह); *bāwe*, "go,"—it seems to be contracted from *bā* and *āwe*, like *bākāse* from *bā* and *kāse*. This would show that *bā* is prefixed to the Imperative, like *ā* to the Imperative in Persian. *Paišta* seems to signify "forth," "out;" *nālī*, "rain," properly *water*—Sansk. नार, Hindī नाला, Sindhī नारो; *mūlāta* is the Participle Past Passive from the form, as given above, *Ei mūlawim*, "I understand," origin unknown; *yū dā*, "to me," or "towards me." The postposition *dā* governs the *Oblique Case*, as may be seen in *yū*, which is the *Oblique Case* of *Ei*. *Bīsās*, "cat," origin unknown (compare the Pushtō پيشو *pīshō*, which is apparently related to it); *bīsās-wā* (Genitive); *prištī*, "back," Sansk. पृष्ट; *tribala*, "wet," origin unknown; *yū* (*Instrumentalis*), "by me;" *dās*, "hand," Persian دست; *kūšū ārā*; the exact meaning of these words is unknown to me.

APPENDIX I.

*List of Kāfir words, compared with those given by
Sir A. Burnes.*

		BURNES.
Father, <i>daī</i> .	Sansk. पातु, Pers. دائی.	<i>Tala.</i>
Mother, <i>ārau</i> .	Compare the Sindhī अड़ी.	<i>Hai.</i>
Brother, <i>blā</i> .	Sanskrit भ्राता, Sindhī भाउ, Hindī भाई.*	<i>Bura.</i>
Son, <i>saggā</i> .	Hindī सग्गा, Sansk. स्वकीय.	<i>Dabla.</i>
Daughter, <i>sū</i> .	Sansk. सुता, Prākr. सुत्ता.	<i>Dable.</i>
Sister, <i>sūs</i> .	Sansk. स्वसा.	<i>Sosi.</i>
Man (generally), <i>māts</i> .	Sindhī माचु.	
Man, <i>wirē</i> .	Sansk. and Sindhī वीर.	<i>Nawista.</i>
Woman, <i>istrī</i> .	Sansk. स्त्री.	<i>Mushi.</i>
God, <i>dē</i> .	Sansk. देव.	<i>Yamrai, Doghum.</i>
Name of the god or idol of the Kāfirs, <i>Adrik</i> <i>Pānō</i> ; <i>Adrik</i> = अदृष्ट (?), <i>Pānō</i> = Sans. प्राणः it would thus signify "the Unseen Being." In regard to <i>pānō</i> , see the "Kapur di Giri Inscriptions," where the word <i>pāṇa</i> also occurs.		
Temple, <i>but-tsida</i> .	Hindī بت "idol ;" <i>tsida</i> is unknown to me.	
King, <i>suranwālī</i> .	Probably derived from शूर, "a hero," and the termination वाला.	<i>Pasha.</i>
Chieftain, <i>bādur</i> .	Pers. بهادر.	<i>Salmanash.</i>
Horse, <i>gūrū</i> .	Hindī घोड़ा.	

* *Blā* is formed on the same rule as *plār*, "father," in Pushtō. The Sanskrit form has first been changed to *bhrā*—*t* being elided, according to the common Prākrit rule, between two vowels, and this again to *bhlā* (*l* and *r* interchanging), and in Kāfir to *blā*, as the Kāfir seems to avoid aspirated consonants: in Sindhi and Hindi the aspirate has been retained.

BURNES.

Cow, <i>gā</i> .	Sansk. गो, Hindī गाइ.	Goa.
Dog, <i>kūrī</i> .	Sansk. कुकुर.	Tun.
Body, <i>tsīt</i> .		
Breath, <i>sī</i> .	Sansk. प्रास, Sindhī साहु.	
Hand, <i>dūs</i> .	Pers. دست.	Ehupalpain
Foot (knee), <i>kur</i> .	Hindī गोड़.	Kur.
Mouth, <i>āḍi</i> .	Sansk. आस्यं.	Ash.
Lip, <i>uḡt</i> .	Sansk. ओष्ठ.	
Nose, <i>nāsuri</i> .	Sansk. नासा; <i>nāsuri</i> is apparently a diminutive form.	
Finger, <i>ānu</i> .	Sansk. अङ्गुलि.	Azun.
Eye, <i>ānsi</i> .	Sansk. अक्षि, Hindī आन्ख.	Achau.
Hair, <i>drā</i> .		Kesh.
Head, <i>ḡā</i> .	Sansk. शिरस्.	
Tooth, <i>dōnt</i> .	Sansk. दन्त, Hindī दान्.	Dint.
Ear, <i>karna</i> .	Sansk. कर्ण, Hindī कान्.	Kar.
Village, <i>glām</i> .	Sansk. ग्राम.	
— <i>pātala</i> .		
House, <i>āma</i> .		Ama.
Mountain, <i>dā</i> .	Sansk. पर्व.	Da.
River, <i>gūl</i> .	Sansk. कुल्पा.	Gulnucka.
Water, <i>ābu</i> .	Pers. آب, Pushtō اوبه <i>ōbah</i> .	An.
Fire, <i>āniā</i> .	Sansk. अग्नि, Hindī आग.	Ai.
Tree, <i>kāṇṭa</i> .	Sansk. कण्टक, Hindī काण्टा.	Ushtun.
Grass, <i>śuts</i> .		Yus.
Wood, <i>dau</i> .	Sansk. द्रुः.	
Bread, <i>au</i> ,		Eu.
Milk, <i>zū</i> .	Sansk. क्षीरं, Pers. شیر.	Zor.
Flesh, <i>ānda</i> .		
Sword, <i>kātā</i> .	Sindhī काती, Sansk. root कृत्.	Tarwāle.
Bow, <i>drā</i> .	Sansk. root द्रुण्.	Shindri.
Arrow, <i>kān</i> .	Sindhī कानु, Sansk. काण्डं.	Kain.
Shield, <i>bāda</i> ,		Karai.
Road, <i>virtēu</i> .		

BURNES.

Kamis.

Cloth, *prēna*.Boot, *kōṣara*.— *wātsu*.Grape, *drāś*. Sansk. द्राक्षा.Wine, *tin*.Nut, *imlu*.Peach, *āru*.Apricot, *tsīra*.Pomegranate, *āmar*. Pers. آنار.Year, *kāl*. Pushtō کال, Sansk. काल.Month, *mās*. Sansk. मास.Day, *dōs*. Sansk. दिवस्.To-day, *yēnu*. Compare Pushtō نن, "to day."To-morrow, *śākiū*.Yesterday, *dōs*. Sanskrit क्षम्, Zend zyō,
Persian دی.Night, *satr*. Sansk. शत्ररी.Spring, *wūsunṭ*. Sansk. वशन्त.

Wasunt.

Summer, *nēna*.

Westmik.

Autumn, *sūru*. Sansk. शरद्.

Shuri.

Winter, *zē*. Sansk. हेमन्त, Pushtō زى.

Zuin.

Heat, *tāp*. Sansk. ताप.

Tapi.

Cold, *ālchega*.

Yos.

Snow, *śim*. Sansk. हिम.

Zim.

Ice, *āstrama*.

Achama.

Sun, *sū*. Sansk. सूर्य.

Soo.

Moon, *mās*. Sansk. मास्.

Mas.

Word, *wēri*. Sindhi वाई.Star, *istā*. Sansk. तारा.

Tara.

Name *nām*. Sansk. नाम.

APPENDIX II.

List of Kūhistānī (Kooner) Words.

Father,	<i>bā.</i>	Tooth,	<i>dānt.</i>
Mother,	<i>āi.</i>	Ear,	<i>χār.</i>
Brother,	<i>lē.</i>	Cow,	<i>gōlang.</i>
Son,	<i>pušlin.</i>	Dog,	<i>šuri.</i>
Daughter,	<i>wātāk.</i>	Grape,	<i>dāšek.</i>
Sister,	<i>tsādāk.</i>	Man (generally),	<i>adami.</i>
Hand,	<i>astim.</i>	Woman,	<i>tseib.</i>
Foot,	<i>lan.</i>	House,	<i>gōšim.</i>
Knee,	<i>kuta.</i>	Horse,	<i>gōra.</i>
Mouth,	<i>dōr.</i>	Milk,	<i>šir.</i>
My mouth,	<i>dōrim.</i>	Mountain,	<i>dār.</i>
Nose,	<i>nāst.</i>	Kūhistān,	<i>dār-watan.</i>
Finger,	<i>angur.</i>	River,	<i>gal.</i>
Eye,	<i>ānf.</i>	Water,	<i>wārek.</i>
Hair,	<i>šqē.</i>	Man,	<i>wirek.</i>
Head,	<i>sir.</i>		

APPENDIX III.

Some additional words, communicated by E. Norris, Esq.

By the kindness of T. Villiers Lister, Esq., of the Foreign Office, I have received a short list of Kāfir words, procured at Teheran from a woman of the tribe residing in that city. The gentleman who forwarded the list found the woman unable to furnish any information upon the structure of her language, and it may be suspected that she gave a Persian term now and then, when one from her own language was not remembered. The whole list contains barely a hundred words, and only a small proportion of them are synonymous with any of those furnished by Dr. Trumpp. But, as any addition to our very meagre knowledge of this tongue must be of interest, the whole list is given. I begin with the words which are common to the two lists, and add some analogous words from those supplied by Sir Alexander Burnes in the Bengal Journal for April 1838. The list is given as sent by the writer, who has obviously adopted the ordinary English spelling.

	TRUMPP.	BURNES.
God, <i>kantaur</i> .	<i>Dē.</i>	<i>Yamrai, Doglum.</i>
Man, <i>goorata</i> .	<i>Māts.*</i>	<i>Naursta.</i>
Woman, <i>neeshee</i> .	<i>Istrī.</i>	<i>Mashi.</i>
Father, <i>taula</i> .	<i>Dā.</i>	<i>Tala.</i>
Mother, <i>mor</i> .	<i>Arau.</i>	<i>Hai.</i>
Brother, <i>berār</i> .	<i>Blā.</i>	<i>Bura.</i>
Sister, <i>sous</i> .	<i>Sus.</i>	<i>Sosī.</i>
Son, <i>dāvala</i> .	<i>Saggā.</i>	<i>Dabla.</i>

* *Mach* is given by Burnes for "mau," in the language of Chitral. See "Journey into Bokhara," vol. ii. p. 209, edition of 1834.

	TRUMPP.	BURNES.
Daughter, <i>davalēē</i> .	<i>Su.</i>	<i>Dabli.</i>
Hand, <i>dosht.</i>	<i>Dus.</i>	
Foot, <i>pay.</i>	<i>Kup.</i>	<i>Kur.</i>
Head, <i>shay.</i>	<i>Ša.</i>	
Mouth, <i>auš.</i>	<i>Āši.</i>	<i>Ash.</i>
Nose, <i>nāsoo.</i>	<i>Nāsuri.</i>	
Eye, <i>ajcen.</i>	<i>Ansi.</i>	<i>Achan.</i>
Bread, <i>au.</i>	<i>Au.</i>	<i>En.</i>
Milk, <i>ou.</i>	<i>Zu.</i>	<i>Zor.</i>
Wine, <i>chookara.</i>	<i>Tin.</i>	
Fruit, <i>drauss.</i>	<i>Drāš</i> (grape).	
Nut, <i>veeza.</i>	<i>Imlu.</i>	
Fire, <i>ee.</i>	<i>Āia.</i>	<i>Ai.</i>
Water, <i>yoor.</i>	<i>Ābu.</i>	<i>An.</i>
Snow, <i>zem.</i>	<i>Šim.</i>	<i>Zim.</i>
Cow, <i>ko.</i>	<i>Gā.</i>	<i>Goa.</i>
Dog, <i>soon.</i>	<i>Kuṛi.</i>	<i>Tun.</i>
Horse, <i>gooah.</i>	<i>Guṛu.</i>	
Uncle, <i>taula.</i>		<i>Kench tala.</i>
Sky, <i>dilo.</i>		<i>Dillī.</i>
Rain, <i>waush.</i>		<i>Wāsh.</i>
Tree, <i>ooshtou.</i>		<i>Ushtun.</i>
Wheat, <i>goon.</i>		<i>Gum.</i>
Cheese, <i>kela.</i>		<i>Kila.</i>
Sheep, <i>waumee.</i>		<i>Vami.</i>
Goat, <i>wausay.</i>		<i>Vasru.</i>
Ass, <i>necar.</i>		<i>Ghudā</i> (horse ?)
Gold, <i>toon.</i>		<i>Soné.</i>
Silver, <i>nokrah.</i>		<i>Chitta.</i>
Iron, <i>cheemah.</i>		<i>Chima.</i>
Door, <i>dou.</i>		<i>Do.</i>

Room, *hanūm.*Stone, *deren.*Wood, *dev.*Charcoal, *ammaree.*Basin, *ganloo.*Pitcher, *shaw.*

Chair, <i>shooneshay</i> .	Fox, <i>makon</i> .
Bedclothes, <i>easha</i> .	Kid, <i>choon</i> .
Carpet, <i>satrunjee</i> .	Cat, <i>peeshee</i> .
Bottle, <i>boghāseh</i> .	Hare, <i>lanyshe</i> .
Knife, <i>kaurd</i> .	Calf, <i>vatsala</i> .
Sack, <i>terjeh</i> .	Earth, <i>boom</i> .
Spade, <i>keshau</i> .	Nail, <i>aushee</i> .
Plough, <i>kolbah</i> .	Love, <i>sheeau</i> .
Light, <i>dicu</i> .	Hatred, <i>thiau</i> .
Grandfather, <i>jood</i> .	Good, <i>khoob</i> .
Grandmother, <i>joodeh</i> .	Bad, <i>abaree</i> .
Aunt, <i>meteh</i> .	Drunkenness, <i>chokrapeeay</i> .
Eyebrow, <i>aubroo</i> .	Ill, <i>nāmajeh</i> .
Skin, <i>poos</i> .	White, <i>kasheeree</i> .
Grapes, <i>kishmish</i> .	Black, <i>kawjee</i> .
Apples, <i>paula</i> .	Yellow, <i>tilyanee</i> .
Walnuts, <i>yoou</i> .	Blue, <i>sheen</i> .
Eggs, <i>roe</i> .	To kill, <i>jeeyaus</i> .
Sour milk, <i>toora</i> .	To beat, <i>veeyaus</i> .
Rice, <i>broujah</i> .	To walk, <i>koordan teeyaus</i> .
Ghee, <i>annau</i> .	To sleep, <i>poorshah keeyaus</i> .
Meat, <i>ana</i> .	

Taraskeen, a silver idol in the form of a bird, which has a temple, and is worshipped once a year.

Mauday, an idol of wood, formed like a woman.

Yamree, an idol of wood, in the form of a man. (The *Yamrai* of Burnes.)

Kashau, a wooden idol, in the form of a man.

Several of the words sent from Tcheran are Indian or Persian, and the analogy, on the whole, is rather with those of Burnes's list than with those given by Dr. Trumpp, whose statement in p. 1. that the words dictated to Sir A. Burnes belong to one of the numerous dialects which are spoken in the valleys of the Kūhistān of Kābul, may be true of these also.